

[124] arrived after dark. We saw a very clear change
144 in physical type. The Manggarai are clearly
proto-Malay with a fair amount of Mongoloid
blood in them.

[311] We went down to the coast through the empty
361 land, being burned off in large part, to Aimere.
342 Then we went across the wild and jungled penin-
sula to Mborong. We picked up a small girl
from the hospital in Mborong who was going to
school in the mountains. She got sick on the
way. Then, up in the empty hills again, we saw
a tree house on the way. Underneath it were
some Mongoloid looking men and they said they
were iron workers who were working on a bridge.
They sleep in the tree house, which they built
[137] against mosquitoes which are bad here. They
were from Ruteng. Later we heard that they
have been here for years, "working" on a bridge.

[132] We ran into a terrible fog as we went up and
up toward Ruteng. In the evening we attended
[443] the pasar malam, and there in addition to the
[525] gambling was a play with a story about how in-
dependence means decency and not rowdiness.

● 536 It was full of Catholic influence. Between the
177 acts there were instances of poor singing and
533 dancing by a little girl who sang and stepped
around and by some sillily dressed boys who went
through marching motions to almost inaudible
[534] singing. The orchestra consisted of a violin
and a ukelele, nothing else. The band consisted
of a few horns. A small child held up the music
for the trombone player, who didn't use the slide.
The play was incredibly bad. Thus they lose the
fine old singing and dancing and drama rites and
instead of them they now have these imitation
things which are bad beyond belief.

793 ~~wa~~ The next morning we went to the mission and
124 met several priests, including the rector, van
Bekkum, who wrote an article on Manggarai art.
He was a bearded fellow and not bad. He said
1 [Lie, the Manggarai vis-a-vis the Ngada -- Analyst]
3 [See bibliography, cat. 113 -- Analyst]

We

764 If the people were very poor (or evidently for
178 some other reason) they may not bring them.
[656] Thus there has not been much change except for
the fast burial now enforced in all cases.

One can see a change in that the Catholics
have church rites as well as pagan. And an-
other change is that whereas even now all pagan
bodies are merely wound up in mats, Catholic
bodies are put in a coffin. Formerly, very
766 famous men and stillborn children were buried
near the house. Other people were buried out-
side the kampong (something like Limbo!).

Another thing is that if an old person dies,
764 one must guard his sleeping mat (evidently all
769 of this applies to old women too) for four days.
Food for the soul and a lit lamp are placed be-
side the body. The ghost comes and eats. It
can be seen whether or not the ghost is happy if
the food has been neatly eaten. If the food is
left messy, it shows that the dead one is not
happy. The pagans still do all of this, and
sometimes the Catholics do too.

764 There are no tombs here, and there were none
in the past. They have graves. There are stone
markers placed on the graves.

53 All forms of entertainment are local. They
are particularly fond of singing. They also
dance, and there are many kinds of songs using
a complement of such instruments as drums, flutes
and gongs. There are no viols. He stresses that
they love singing.

526 Soccer is a new game here but it is very much
524 liked. They also have raga, the rattan ball
kick game. This is also new here, Roy says.
They do not play cards, dice, etc. They have a
kind of fruit-pits-in-holes game.

53 There is no sculpture here. A little carving
is done (on the korke, barns, and they used to
have images in the korke). There is no painting.
• 536 There is no drama (but he sees the point that

Wa

536 the rites of the agricultural cycle, etc., are
highly dramatic). Weaving is probably the
286 most active art.

There are three kinds of dancing.

221 The hard work in this area is done from Janu-
784 ary to March. This is the growing season. They
work hard and steadily in the gardens and are
tired at night and have to sleep early. Also,
there is a taboo on making noise during this
time. It is the time of "work and quiet."
This links with beliefs about rice, corn, etc.
souls, which must be handled carefully. But
then, in July, August, September comes the
big time for feasts, dancing, singing, especi-
ally at the time of full moon. Then they have
lots of fun. After that the quiet time starts
again after a tapering off.

20 They know just about nothing about foreign
sports, etc. My theory is that the lack of
movies is the main reason for this. There are
also no books, magazines or papers. There is
no way of finding out about such things. There
533 is plenty of riddling and song games, like
538 pantun. This is done especially in forms which
are sung. The same holds for stories. They
are told especially by singing. The stories
are sung during the great thanksgiving feasts
that come perhaps once every nine or ten years.
One story may last a month. Every incident in
a past period will be told, with all persons
indicated by name, their relationships with
other people involved, and everything that hap-
pened in every kampong, etc. These are evident-
ly true epics on a small-distance scale. These
are "local epics." Such a tale may tell every-
thing that happened over a period of twenty
generations. Most tales are told about the an-
cestors (the sistim again; it permeates every-
thing).

585 I forgot to say that Roy says that marriages
241